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RELATION

OF

THE LATE IOVRNEY
of the I E S V I T E S,

BANISHED

Out of the Kingdomes of *Bahemia*
and *Hungaria*:



Anno Domini

1630.

RELATION

OF

THE LATE JOURNEY

of the I. S. V. I. S.

AND HIS

Out of the Kingdoms of Bohemia

and Hungary.



And Done.

1620.

A RELATION OF

the late Journey of the Iesuits

banished out of the Kingdomes of

Bohemia, and Hungaria.

Amc (as I suppose) hath sufficiently declared how all the Iesuits were sent and banished out of the Kingdomes of *Bohemia* and *Hungaria*, that they might neuer attempt to come againe into those Kingdomes hereafter:

and this banishment of theirs was after this maner, that if any of those Iesuits be found in the two foresaid Kingdomes, wheresoeuer, with whom soeuer, of what condition soeuer he be, and vnder what pretence soeuer, according to the definition of the Statutes of either Kingdome, he should pay the iust reward of his fact. The poore wretches are excluded, that neither intercession, nor any way deuised by art or fraud should preuaile to bring them in againe for euer. Now I come to their going out, why doe they goe? Being once constrained to depart, they went away willingly, *bona voluntate non est agitata calcaribus*; a willing mind needs not the spur. Constrained say you? namely, they would

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depart

depart for the time of anger willingly. This banishment and casting forth of them, although it brought exceeding much griefe and sorrow to their whole Society, euen as that same Bore sent by *Diana* into the corne of *Callidonia*: yet did it not altogether cast away the speare, but rather followed that same most Godly sentence, (*when they shall persecute you in that City, fly into another.*) But who doe you aske? this was their recreation whereby these wretched students distinguished the intermissions of their studies.

They doe too too much earnestly thinke that they are to search into these cares, where they may recover a secure, and (as I may say) a healthfull place, such as they had left at *Bohemia* and *Hungaria*: and see, the euent was contrary to their purposes.

While they went thither in this *Bohemian* *Hungarian* banishment, that at length they might embrace faire *Germanie*, they come, they see, they salute their fellowes and bretheren. O *Germanie*, how great a wonder wert thou to these banished men at there first entrance, how diddest thou yetteld an allurements to those greedy eies, they see the goodnesse of the land: it is most wonderfull and remote from all danger: they see the temper of the aire; it is most wholesome. There is all sound and perpetuall healthfulnesse.

What should I speake of the flourishing fields, the high hills, and the vnhurtfull chafes? I will not speake

speaks of the little brookes sliding with a pleasant brinke, and the stately kinds of woods and groues. These, these seemed to the Fathers the *Iesuites* most full of a pleasant sweetnesse: the very midnight, which is wont to bee pleasant to all, they made vnquiet to themselves. And what would it bee (say they) if so pretious fleeces of sheepe, so many fertill Cities, villages and monasteries; and so good great a plenty of come, oliues, and vine-yards should appertaine vnto vs? Oh brethren, let vs make tryall, let vs vse our best cunning: that wee may be receiued first in *Germanie*: afterwards that wee may become Lords of it. Behold ô *Germany*, how thou strikest without a bruise, how thou woundest without blood! how quickly and louingly thou doest drinke to these Fathers the cups of their desire and wish! how thou smilest on them! O brethren, these men about to touch the matter to the quicke, doe put on them (as they are wont,) the prepuce of impudency; they sollicite faire *Germany* with earnest and daily intreaty; that it would afford them a most safe defence against these clouds of banishment.

They cry out, thou ô *Germany* art the onely anchor, which art able to preserue this company, to chase away stormes amongst the waues and tempests. *India* would most bountifully defend vs; neither would *Italy* deny vs any thing: but it is an exceeding long iourney thither; here the aire is most dangerous, that which way soeuer we turne

vs, an exceeding great burthen of this difficulty is laid vpon vs;

We haue no small cause to reside elsewhere: but now seeing our passing ouer hath a little tasted of this land (in which these that are addicted to our fellowship doe not liue in want) we conclude, that this thing is not done without the diuine prouidence. Also this *Germany* being better knowne through a processe of time, hath deserved to be a longer time loued of vs; and is accounted worthy to be adorned with the garland of our piety, and most faithfull instructing. Walke ouer and ouer it. O *Germany*, what is it, that our so many companies doe watch in thy townes and houses for thy safety? other lands being let goe, wee desire thy helping hand, o *Germany* (say they.) Let the holy Scripture moue thee; *Succour the needy*: Let it mooue thee, that thou maist follow mercy; *exerceise mercy*. Neither doe we request any great matters, nor things too high; onely some monasteries in which we may haue meate, drinke, and apparrell. In these monasteries we will liue religiously; we will shew our deuotion and loue towards *Germany*; and also our especiall care in instructing youth. And we, and others with vs shall fly with these wings, and shall exceed all humane matters. In the meane time although our innocency shall bring vs into a narrower roome and steepe, yet shall it fly againe through all the coasts of *Germany*; and staine *Bohemia* and *Hungary*, valesse they become better.

Of which their wonderfull faire perswasion after that the brethren had made an end; the Lords the Delegates of *Germany* not long meditating, at last doe answer thus. Neither doe they dissemble that they also are stirred and heated with that same vntimely heat. We haue beene very attentiuē to your request (o Fathers); Also we haue attentiuely heard (as is fitting) your causes and reasons, prouoking vs to prouide you settled places amongst vs, which truely haue beene acceptable to vs. Wee would that our answers to you be plaine and without colour. For that you extoll our beautifull Country, *Germany*, with all kind of prayses, we doe take it acceptably: onely this wee dislike, that you desire to rest with vs in this bosome which is proper and belonging to ours. And truely we do very much wonder, that you do not seeke out and desire other places fuller of our miracles. For although the ayre might be most dangerous in *Italy*, by your saying, perhaps it might bee more temperate in *Spaine*, where there be more of your companies; and more of your brethren. Yea there you haue your *Mecenas* himselfe, who as a *Minerua* doth preserue you on water, and as an *Vlisses* doth defend you being in danger of life.

Doe you say that the iourney into *India* is too long? It is shorter into *France*, where (if your apology may bee beleeeued) your companions are of late preferred with new priuiledges. If you haue there so good opportunities, why doe you strue to

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forgoe

forgoe them? Doe you say it will be good for vs, hurtfull to you, to profit vs by your piety and information in our studies? It is not expedient for you (ô Fathers) if yee determine any thing to bee done of you in our right. And if we be not deceived, *Germany* hath more certaine assertions of liberty to thinke well, then *Treconsis* heretofore in *France* (which is commonly called *Troy*.)

But we doe exceedingly maruell what the cause should be, why in so short a time ye should bee cast out of so many stately common-wealths and Kingdomes? Truly all their fields are large bookes, which we cannot thrust vpon you by turning them, but for conference sake onely shew them as true to the whole world, and of you as yet not refused. We desire that some of you would behold your acts done in *England*: Certainly the acts of *Garnet* and of all of you would breath out some other thing then *Innocency*: namely, treason, and innouation, of which you were all guilty.

This one thing you obiect, (ô Fathers) but know this, a deepe wound retaines a scarre: Yee did not bid farewell to the *Venetians* against your wills; but perhaps vnconstrained.

You had neuer gone away by the decree of the *Venetian* Lords, had not the commandement of *Paul* the fifth Pope caused you, to whom being the head of the Church, you yeilded all humble obedience with due obseruance: and in this intermission from Religion you adored his Surplice: So obedi-

science alone is the vertue which worketh the other vertues in the minde: and what were it if ye should call him Lord, Lord, and would not doe what he saith? Ah how impatient were the Venetian Lords of your departure? How willingly would they haue detained you longer, if good words, honours, if moreouer new priuiledges could haue preuailed any thing.

But in sayling we must giue care to our Pilot, in warre to our Captaine: So that fidelity due to the Pope by the Venetian title hath made you wretched men banished. It is written: He that beleeueth shall be saued.

We now talke alone (ô Fathers Iesuits) and are weakned: we could wish that a Venetian were here who might affirme these things.

We do adden nothing heere but what your selues had in your Apology: that the will of God may be done, who is the King of Kings, and Lord of Lords; from whom as you expect saluation, so also expect iust iudgement. We do willingly passe ouer with silence the Belgicke fame, declaring what reproachfull things, contentions and wicked deeds you haue there committed: If in others there bee any disgrace and wickednesse, in you it is prayse and comelineesse (as it is in your Apology.)

We know not what to say, onely this wee hold, that God liueth, who causeth his Sunne to shine vpon the good and bad, and raineth vpon the iust and vniust, and will reward euery one according to

his workes: VVe do also willingly passe ouer, why wee saw your honest company banished out of *France* for their faults: wee are full of writings to this purpose.

In brieft, ye are accused of treason and slaughter intended against Kings: whose life and blood how you laid in waite for, would haue beene manifest (more cleare then the noon day) had not that same *Garmelitane* worke couered it vpon your Martyrs. Hereupon a Catholike within these three yeares (it I be not deceiued) objected fairly vnto you that you teach and write commonly, that any man of what condition soeuer hee bee, may and ought to kill or slay a King (suppose any King you will) for a certaine stipend or pension of mony, if hee bee a Tyrant, or disobedient to your will and sayings.

This is your practise whereby you preuaile much with bad men: whereupon you defectuedly worship *Henry Garnet*, as a Martyr for that his wicked and sauage deed, who for it was executed in *England*.

VVe ingeniously confesse that which is proper to all *Germany*, that our Gallows, libbets, prisons and all instruments of torture, are full of such Martyrs.

Let vs not cherish a thought of the feyned and lying miracles, of such most false martyrs. VVe do euen tremble (as God shall helpe vs) that the Catholique religion should couer such Barbarous, Sa-
mage, and most diuellish facts, and that it can call

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and worship such wicked and filthy men as Saints.
 So much euill was religion able to perswade. Nei-
 ther were the winds the cause of their expulsion out
 of those most famous Cities of *Hungary*, and *Bohe-*
mia, (we will not speake of *Polonia*, and *Suetia*:)
 These things shall neuer be forgotten, so long as
 that winged charriot of Fame shall passe through
 countries and ages. Yea haue had no shuppers of
 peace and concord: yea haue brought in dissensi-
 ons, braules, and treacheries into these kingdomes.
 All these you doe vnder colour of Religion; as that
 your practise wrought by most fraudulent wiles,
 and most wicked attempts doth witness. This is it
 by which you wring your selues into high places;
 you flatter the eares of the chiefeest men, being most
 skilfull in that matter. And so you couer your
 indirect going, and sitting amongst these Peeres
 with the mantle of religion and piety (with a mis-
 chiefe.) We also vnderstand (o fathers vnlasse you
 haue some other religion then the Catholike) that
 you also, after your manner doe attempt the same:
 iust after the manner of Sorceresses; which while
 they can doe no harme to others, doe hurt them-
 selues.

Amongst these excellent Estates of Common-
 wealths, you bring in also an innouation: where
 those same good Catholiques are Atheists, Liber-
 tines, and simple men; they are commonly called:
 yee doe all for this end, that treacheries and braw-
 lings might be brought in, whereby you might fish

in safety for your company. And truly, not the *Bohemians*, and *Hungarians* onely, but even your *Catholikes*, from elsewhere doe object the same things vnto you. Where we certainly suppose this to be in the better part of you; grant vs o Lord to speake forth peace in our times: All the turmoiles which you cause (your accusers alledge) are made for religions sake (vnder this colour you affect your monarchy amongst the *Catholikes*;) yet notwithstanding they must not be said to be vnder-taken of the professors of the Gospell at any time, for the cause of religion: O misery; we suffer not our eisterns to be drawne for all, whom we vnderstand you might into.

For to what end is this plenty? But aboue all we set before vs the present estate onely of the *Bohemians*. The seducers of the common people, say, that here is no talking of religion: O blindness! Let them beleene that will; they shall finde to their owne cost, that religion is our beginning, midst, and end: by which all things done, or to be done, are ruled; or rather in which they are all contained, your following, seuer, and harsh proceedings with *Clostargrab* and *Braunaro* shall afford you one lively example of sixe hundred.

Hereupon the Emperour *Matthias* wrote very precisely in his late letters to the Earle of *Bucquoy*; Thus shall defence excellently well of vs, of our Princely house, of religion, and of the Common-wealth; if thou wouldst admit of this religion,

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& *Bohemia*, and wouldst entertaine friendship with
 the *Iesuites*, thou couldest not haue warre: The
Pope would blesse thee; the *Spaniard* would salute
 thee, and all the whole *Clergy* would visite thee.
 But all these things o Fathers, are vaine; vnlesse
 more weighty matters be behind. For yee pro-
 claime and condemne all for Heretiks, which doe
 not obey the *Romane Church*, and yee teach open-
 ly that no credit is to be giuen to them. In the
 meane time yee stirre vp the Peeres of this Realme
 one against another by your diuers waies and de-
 uises: yee sow discord betweene the magistrates
 and the subiects; and by your vnspeakeable sub-
 tility yee cause variances in this Empire. By which
 your deceitfull stratagem yee haue shewed your
 companions to be most deceitfull; that your pro-
 mises are esteemed as rotten nuts; yea a rusticke
 honesty is better than this your learned malice.

You promise all things vpon oath, but in
 the end you keepe none. And good reason:
 for what religion doth bind them to the law,
 whom their owne religion and the *Popes Bull*
 doe free from all bonds of Law? You make a
 politike mixture of those things which belong
 to the honour of God and his word, by saying;
 As though conscience were not so much to bee
 kept in politicke matters. Doe not we know these
 things (good men) we do altogether thinke with
 him, That there is no greater deceit in all iniustice
 then is in them, who then, when they most deceiue,
 doe

doe it, that they may seeme to be good men. And truly, they seeme most strange to vs enquiring, why faith amongst the Iesuits should want followers: Afterward it was told vs that it was provided amongst you long agoe by a speciall edict, that any man may provide for other good men by his last will; that faith cannot be said hereditary. All the true professours of the Gospell in the Sacred *Romane* Empire shall for ever endanger their liues and safety vnlesse they be carefull, provident, and watchfull in these and such like matters. Good God, was it possible that these things should come to oureares?

Beleeue it (ô Fathers) euen your instruments and meanes by which you doe these things; much more your wicked deeds themselves are knowne to vs.

You haue Sermons; this is a great matter, which like a canker spread abroad: by which also you ayme at the end of the Oratour, which is, to perswade, and draw others into his owne opinion. To these are added your actions and most strange variations in your behauiours and carriages, by which you allure the wayward common people; which do become the seller of victuals a iuggler or baud, better then they become a Pulpit. As the Trecentian iudgement in *France* is of Father *Binet*.

Neither haue you Sermons onely (ô Fathers) but confessions also, this is greater: by these the condition of euery priuate house, and of the good

goodmen of the houses, the secrets of the whole common-wealth or Kingdome, where you live; yea the secrets of the Romane Empire and their neighbours are knowne to you. By these (we say againe) you deseruedly domineere ouer the consciences of men, and by compelling whom you will to vnlawfull things, you moderate all things by your owne reason: because it is written: VVhose sinnes you shall remit, they are remitted, and whose sinnes you retaine, they are retained.

By this place iniust contracts are made with you, commandements, or wicked and turbulent counsailes are inioyned with a gentle buzzing, things iniustly gotten are kept still: loues and vnlawfull mariages are not onely not broken off, but oftentimes are contracted: In a word, the court is kept here.

To these truely (that I may speake with you) penitent men may bee compelled by the priest. For neither was power granted in vaine to the Apostles and their successors by Christ, as well to binde as to loose.

Lastly, (ô Fathers) this is your chiefest deuice: you haue two sorts of disciples here; all for your owne vse and profit: one of them, murtherers of heretique Kings and Peeres, as you call them. whom you neuer cease to incense and animate with all diligence and care, as also with promites of getting perpetuall glory, and of escaping Purgatory. Who can here resist so many armed men?

The other sort of your disciples are the sonnes of great men, whom while you teach so, that when the perfection of wit in them shall come at length to the top and height of knowledge, you so binde vnto you, together with their parents, that you may haue sufficient by the helpe of these, wherewithall you may liue, and encrease your companies and religion. You instill Logike and Rhetorike into them, that they may be Sophisters. This, that they may defend any doubt, perswade false things, and open the doores to your companions amongst all men. There the truth is ouerwhelmed with deceitfull distinctions, sophistications, equiuocations, and mentall euasions; here it is ouerwhelmed with a trimnesse of words, and with a Ciceronean eloquence. *And I gaue my heart (saith the Preacher) that I might know Wisdome and Learning, and my Errours and folly.*

And not to omit the diuinity, which we heare that you teach, you haue a singular methode therein, (as becommeth singular men) by which all of your teaching doe expound the Bible philosophically, and Philosophy like Diuinity; so that *Aristotle* may feed on the flower of their youth, *Sathan* may rightly challenge to himselfe the rest thereof.

O good Iesu, how these wicked men doe pretend with their Atheisme thy most holy name to the destruction of all mankind? But what boldnesse and rashnesse is it of yours (O Fathers)? wee will not say impudency, that you should come out of the Pulpit
(which

(which was bestowed vpon you in *Bohemia*,) into the Court, and attempt to administh the weight and worth of his Maiesties letters, by a diuerse interpretation, and wrested explication of the words? that you read *Elias Donat*, *Catoes* Dislikes, the *Compendium* of Logicke, or the *Epitome* of Rhetoricke: when yee disputed the Letters not confirmed by the Pope; wrested from *Rodolphus*, by the vrging & constraining of the *Bohemians*, that you taught the sum of Philicks, the extract of Metaphisiks, a breuiary of the whole world; whē you said that these letters were not subscribed of all: Loe wee sweare vnto you, that you had still remained in your rest and quietnesse, if omitting these publike, you had contained your selues in your owne priuate matters, and in the meane time (being so busied) had better indoctrinated the children: So it falleth out as often as any transgresseth the limits of his profession, and so, I know not by what destiny he is iustly punished for his curiosity: *Nature hath giuen to all men to be happy, if any knew how to vse it.* VVho also had this saying, *Let every one remaine within his owne fortune.*

Moreouer, O Fathers, you haue drawne to you wonderfull goods: and that you might be still dailly more wealthy, you were come to that height, that leauing your priestly function, you were not ashamed to intrude your selues into the secular gouernment. Hereupon you are proclaimed the subverters of the common good, the enemies and de-

stroyers of the kingdome, which custome of yours seemes very feeble. For the Kings of the gentiles beare rule: and they which haue power ouer them are liberall: But you not so; it is your part not to reigne, but to vse the rod, and to shake the feruloe within the territories of your kingdome. This we thinke belongeth to you (ô Fathers) that wee may speake truely. It is one thing to weaken, another thing to entreat, this belongeth to you. It is one thing to obey, another thing to command; that belongeth to you. It is fitting to keepe priests in the state of humility and obeyfance. We (ô good Fathers) but that you goe in an outward shew and title of holinesse, which hath a shadow of vertue; would by these relations call your vile company, wicked, adulterate, to whom it is pleasant to deceiue: they had rather haue a great name, then a good name: while they cannot be knowne by their vertues, they desire to be knowne by their wickednesses. The end of your actions doth declare that, which is, to bring in subiection not onely these two Kingdomes, but the whole *Romane* Empire; yea all the whole world to the *Spanish* and *Romish* bondage.

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Yea it is not the least amongst the grieuances of the *Hungarians*, for which you are driuen out of that Kingdome, namely that by your helpes and perswasion truce is made betweene the *Turkes* and our men: onely that the strength of the house of *Austria* might be kept whole and sound for the rooting out of all Heretikes (as you terme them) out of *Gremany*. And hereupon you stirre vp a Bishop elsewhere in the City, that he would build a fortresse or tower, to the hurt of his potent neighbour; and to the disprofit of all professors of the Gospell. The loue of the *Dublines* elsewhere keepeth no measure amongst the counsaillers, whom you disgrace and staine with a *Portugallike* liberality. Whereupon one professor of the Gospell is exceeding mistrustfull to another: and although they seeme to encline to friendship, we know not what hand oftentimes doth cause contention. O strife, ô cruell strife; ô strife sprung from the furies and hell it selfe. All excellency of true professors of the Gospell is by you troden downe, and (behold the Authors of discord) is come to nothing. This (ô Fathers *Iesuites*) is your crafty deuice; by which you might giue from hand to hand the sacred *Romane* Empire to the Pope and *Spaniard* as perpetuall distourers, but that *Mercury* the gouernour of sleepe had lately (although too too late) stirred vs vp.

This is your end ; who can hope for better means by which you atchiue your end ? *Lucius Mummius* taking *Corinth* referued not so much as an halspeny to himselfe of so many inestimable spoiles : you doe not thirst after our goods , or liberty , but euen after our very blood. Your letters proclaime this , your plots and stratagemis in *Com-mataw* , and elswheredoe proclaime it. For your auncienter wickednesses in *France* , and *Spaine* , are odious vnto vs. Haue you not yet heard how some blood-sucker of your owne order in the yeare of our Lord, 1582. spake? but that we knew it was one of the Emperours house , we should haue sworne it had bin writen in *Caucasus*.

How Germany may safe be held,

Take my aduise (thou Reader mild:)

O Caesar vse thy power, the seruants all of Luther,

With sword, with wheel, with sea,

With ropes, with fire, eke be murther.

Wee tremble to repeate your filthy *Spanish* exploits (which is your praise) surely you haue thought of that same old saying of yours ; *If I cannot moone the gods above, I will trouble the diuels below.* So your workes are vnprofitable , and the worke of iniquity is in your hands : your feete doe runne to milchiefe , and doe make hast to spill innocent blood. These are the things which haue caused you to be banished.

For what would it haue beene , if the *Bohemians* or *Hungarians* , should haue contended
any

any longer with words? They said with *Cato*, moued with thereproaches of a certaine man; we haue an vnequall condition of striving with you: for as it is most easie for you to speake ill, and to heare ill; so it is vnpleasant to vs to speake ill, and vnaccustomed to heare ill. But get yee gone rather yee *Iesuites*, neuer returne into these Kingdomes. So the daies of the wicked shall be shortned. And what other remedy is there? *Agar* and her sonne *Ismael* attempted to stirre vp strife, diffensions and contentions, also to sow the greatest discord betweene *Abraham* and *Sara*. Can a wise father of a family winke at these things? he can neuer doe it: rather let him cast out the bondwoman with her son. Which thing is done; who can say it is ill done? furthermore the *Bohemians* are not priuy to any fault in your setting forth of shewes: vnlesse happily passing by, they appoint a popular action against the act of eiecction and banishment: which those crafty and nimble actours, and able knaues doe (we speak these things againe (ô Fathers) lest wee too much smart for them) not retained and kept in darknesse; but openly restored into the City *Prague*; and so the aire is a fresh infected. In the meane while (not nimble in relating) the *Bohemians* doe wonder at your nimblenesse in dancing, accusing nature that shee made not yob actors and tumblers. The report goeth (for what do we standing any longer vpon these) that in times past chastity and continency were amongst the Catholike brethren: wee belecue it,
but

but in that age: when innocency was honored, simplicity extolled; and povertry esteemed: now what sinke is not more cleane then this state of Priests? yee are truly the Fathers of your country: the *Bohemians* haue found your key which you haue lost or laid aside: they now behold your effeminate apparel and household stuffe. Thus they see, and thoroughly see now that which so many religious men of you haue locked vp, who are whoremongers, adulterers, lewd persons, Sodomitical, Parricides, murderers of Kings, disdainefull, waite-makers, Atheists, Epicures, malefactors, truce-breakers, tyrants, in a word, who are all wickednesse. Ye shall know them by their fruites, as it is written. Where you intrude your selues, you make your selues Lords; these, seruants, which the Preacher foreseeing, saith; I saw the seruants riding, and the Princes walking on foot, like seruants. Mariages also are contracted amongst some (of which you are the authors) without the consent of parents: they talke of this in euery towne, village, and company in *Flanders, Italy and Germany*. You steale away their eldest sonnes; *France* doth witnesse this. You take away their onely sonnes from their Parents, that yee may afterward be possessors of their goods, and so relieue and help your owne companies. And this is your sure *Vulcans* shield; by which you were so noted, that *Spaine* did vrge you to change these your wicked practises; that the elders of the families might be secure from your inuasions.

Pliny

Pliny (I beleene) foreknewe this your religiousnesse ; saying, Many doe feare an ill report, fewe an ill conscience. But you deale warily, in that you are not ashamed to teach openly, that you are subiect to no gouernment in the world but to the Sea of Rome. Who therefore shall iudge you in these coasts? Shall the Pope? Vnlesse the *Bohemians* and *Hungarians* by chance doe come betweene: You teach the youth for nothing; but for nothing? This appeares by your Religious houses; by the most Princely and stately Theaters in them: on which you haue Comedies acted, full of a poetical or Heathenish delights; How faith is not to be kept with Heretikes; How Euangelicall faith is to be rooted out with *Luther* and *Caluin*, and such like things, that you may bee the better emboldned, you spend whole daies with your Schollers in these delights & pleasures; and the nights also doe you passe ouer on this wise: you are become so brazen faced through these your doings, that shortly you may learne to bee quite shamelesse. Hence it is no maruell that you are Winebibbers; Effeminate, stately, and full of money. Your Schollers bring you Gold as much as they can; that they may nener ouerload you. Is vertue to be gotten after money? Wee let passe to speake of your companions in certaine well ordered Cities; that one example of Father *Suares* shall suffice you, which we commit to your moyst memory in these things. But who are they whom you

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teach

teach for nothing? Are they poore? truly no;
 they are Heires of great riches and large Possessions. These will not suffer your Society to want for riches. We wonder that you know not these things. You know many things, and doe you not know your selues? The summe of Philosophy bids; Know thy selfe. So no man knoweth how much he knoweth not. You read *Damocles* in *Terence*, but you doe not see how you disturbe and confound all things. You reade of the Giants in *Virgill*; but how you your selues doe wage Warre with heauen and all the gods, you doe not know. You reade of the *Cyclops* in *Euripides*; but you see not how you feare neither God nor man. Truly it is more then Cymmerian darknesse you are in; vnlesse you happily imitate *Socrates*, who knew onely this, that he knew nothing. But why doe wee prosecute these things with stile and words? One thing we adde of those huge ones, before we bring in the Conclusion. You Iesuits were meere *Æoluses*, who sent your boysterous Northerne and Easterne windes vpon this age, and the whole Romane Empire: that you might onely obtaine the most cursed ende of your Sect; namely, the Monarchie of the whole world, and subiect all the Kingdomes of the World to the Sea of Rome. Hence doe troubles compasse vs about like vnto *Numida*, and new waues amongst the surges. O when shall wee be in that pure and certaine calme, which you haue couered with
 clowdes,

clowdes, that shortly will cause a tempest. The ashes which you spread abroad seeme to returne to you, ready to burne vp your Society. The holy Scripture saith, *In the multiplying of the wicked, wickednesse shall be multiplied, and the iust shall see their fall.* But that wee may make an ende of these things which we say by the report of others, do not thinke (O Fathers Iesuits) that wee would hurt any of your Society hereby; for they are not ours: but such as long since were objected against you by the whole world: which things, because you haue not answered; I thought good to mooue, not for vpbrayding, but for conference sake.

It is not possible (me thinke) that Religion and so many wickednesses should dwell together in one Colledge: which if you should suffer to reside vpon you, surely we would say that you are the worst of all that goe on two feete: whose bodies are hardened with so many skarres of villany and wickednesses, that there is no roome for another stroke. But, though we knowe no other by you, yet we hope better. For whither you goe; you immitate the Nouensilian gods. Doe you make speeches? your lippes are besmeered with *Ciceronian* eloquence. Doe you laugh? the Graces seeme to be in your eyes. Doe you pray? All the Martyrs are beheld in your countenances. Doe yee line? you are chaster then the Monkes of *Syria*, called Escenor: so that if you should chance to

see dogges and bitches together in the street you would turne away your faces like *Claudianus*; for they that haue honest mindes haue tender fore-heads, as *Sirmacus* writeth. You are more abstinent from Wine, then *Fulgentius*, sometime Bishop of *Ruspanary*: you doe almost go beyond *Elias* who liued in the Wildernesse neere the Brooke *Carith*. What are *Paul* the first Hermit, *Antony*, *Hilarion*, *Patroclus*; and others, in their austere solitarie liues, which are mariages in respect of your austeriterity? Will the world needs be deceiued? Let it be gulled, we speake sparingly of your praises, lest those truthes we tell should be blotted with a suspicion of flattery: we could not chuse but set down the things fore-mentioned that it might appeare what opinion Germany hath of you, and that we might hold you no longer pining in suspence of expectation, if you be not guilty of the aforesaide knaueries; surely there must be some secret auersation, or contrarietie of nature which made these Countries spue ye out, as some mens stomacks do Cheese, or Fish, or Oyle, which proceeds not of any known cause, but from a certaine Antipathy of nature: wherof in imitation of *Marshall* the Poet we may say:

I lone thee not O Iesuite,

The cause thereof I cannot write:

But this I wot, I lone thee not.

Graue Fathers we can say no more to this vales there be some strange & hidden disease in yee: tis wonder-

wonderful what should be the reason why all true *Germanes* should openly professe, that all Cities & Townes are desperatly sick wherther be any nests of *Iesuits*: surely there must be some contagious diseases that stickes to your Companies, or els you are tormented with some other maladies of the Stone or burning Feauers, or turmoiling of your loynes, els why are found in your Coleges, such groaning chaires as women vse in Child-birth. *Homer* tels of of one that was angry because *Tirsis* fate in counsel among the Princes, & shall we be so patient to suffer those to dwell among vs that are ouerrunne with I know not what scuruy foule euill? Surely, it were fitter that all of your ranke were swept out of al *Germany*, then be let in adores where they haue bin once fairely rid of ye. Why should *Germany* let ye set footing in more places then ye haue already, the Monistary which you seeke are profitable for our Churches & schooles which are not to be robbed that you might enioy them. It should go very hard with vs if your Lettine should bee song amongst vs, we mean that Letany by which ye song to death two Popes, *Clement* the 3. who in the disputation concerning *Grace* did set you out in your colours; and *Sixtus* the fift who was your professed enemy: if ye will not deale so with vs, we will afford ye our counsell and helpe, but vpon this condition; that ye keepe your selues within the limits of your Schooles, and affect not heere after the intermedling of State matters.

Augustus Caesar might bee your Prtrone, who though he were a man made of the best moulde, yet often wished his own quiet & desired to be vacant from the affaires of gouernmēt, that he might liue to himfelfe, and to the Muses : why should not your great spirits doe so? and let Kings handle their owne Scepters : whilest yee strue to clime thus high, yee make your selues ridiculous. Keepe your selues in the middle course, hold yee to your owne station ; that is, read Grammer to young youtnes : It was good aduise giuen of olde ;

*That which thomars desire to be,
And wish not other loote to fall to thee.*

The place which yee are to be sent, must be suitable to your religious Sect, such a one we commend vnto you, being very fit for your Confession and whole course of life. We haue found a place where you may haue your Schoole, your Innies, your Hospitals, your Prisons, your Chayres, your Churches and places of Confession : heere yee may exercise your fasting and seuerest discipline, or rather a temperate and medecinall diet ; if your iollity heere be ouer clowded some time with sorrow, you must remember how braue a thing it is to beare stripes manfully, but you will aske where this religious holy place is, whither wee would send yee, it is in *Amsterdam* in the Low countries, the Saint that is worshiped in this religious and
miraculous

miraculus place is called Saint *Rorspine*, and his Colledge that is ioyned with them is Saint *Ponus*, the place is situate in the way nere the holy street, and because you loue holefome Ayre well: heere is that admirable good temper of the Ayre which can neuer be exprest, though a man hard as many tongues as there be flies in *Armenia*, at *Amsterdam*, by reason of the sea incompassing and interlacing, there is perpetuall trafficke, so that hereby ye may haue opportunitie to doe that which Iesuits much busie themselues withall; namely to send and receiue daily intelligence from farre Countries, this is a fayre pull for you, but yet there is more behind: our Maisters of *Amsterdam* are somewhat ouerhoneft, and easily taken with men that make profession of religious order, and by reason of the monstrous miracles that are daily performed, they giue very large offerings to this saint *Rorspine* and his fellow; they cease not euery day to offer vp most precious Francomscence to this god, and to account his Priest the toppe of their friends, and because they know that yee loue faire and large houses, they promise that if this house be to little for you, they will enlarge it, and adde other houses to it; and all for Saint *Rorspine* sake, and Saint *Ponus*, and for the Brother-hood of the Iesuits: and heere might yee haue good opportunity to spread your Religion and instructions, for that many that haue a Catholike vaine are brought daily to *Amsterdam* by wooden horses, who would
account

account it great gaine for them that you are re-
 ceiuved into Saint *Rorspines* sanctuary, and there ye
 should be rid of the daily feare of being banished
 or being torne asunder like *Aſcon* with his Doggs.
 If yee haue any secret disease which yee would be
 ashamed to confesse in the Temple of *Esculapius*,
 yee may be bould with this *Saint*, who will be wil-
 ling to heale your sores if yee shall doe thus, and
 ply the people as they shalbe sent to your schoole,
 yee may laughe at the great Statse-men that are in-
 dangered by the factions of the people, and are
 faine to fish with a golden hooke, whilest your
 selues sit quiet in the middest of all stormes. And
 now there shall be no more Pilgrimages taken to
 our Ladie of *Loretto*, or of *Hales*, saint *Rorspine* shall
 take vp all the custome, that shall robbe all other
 shrines of miracles, there shal we heare how many
 hath beene healed by the power of saint *Rorspine*,
 by the intercession of saint *Ponus*, here was one
 freed from a burning Ague, there another bursten
 guts healed: *Iohn Faks* a souldier of Scotland reco-
 uered his health by singular deuotion and cease-
 lesse praier. *Francis Roffe* at *Anwerpe* was in the
 like manner cured of a dangerous melancholly
 disease by the same intercession: Another like-
 wise of a lame Creeple was made as nimble as a
 dauncer: Another voyded a worme out of his
 body of a huge length. And this same saint *Rorspin*
 in the year 1610. did cure a certaine Irishman of
 the

the Falling sicknesse, and cast a Diuell out of a woman at *Leuarden*. Nay, the very name of saint *Rorspine* being vttered in the hearing of the sicke will make them as whole as a Fish. In the yeare 1602. when the plague was so ripe in *Amsterdam*, it neuer touched this holy place, the inhabiteurs thereof were in so good health, that their skinnes were so full as they could hold for cracking: Besides these, many Miracles are done in *France, Italy,* and *Spain*, but there a man must beleue them, and make himselfe blinde to see them. But our Saints Miracles doth bulke vp a Gods name, though a man hath no beliefe in them, there remaine visible euidences of them which hang vp in the Church of Fame. And that we be not silent of the houses prouided for our Fathers the *Iesuits*, the house prouided for them is a faire pallace, the Roofe of it is couered with Brasse, the Pauement of Marble and Porfree Chechered in diuers colours, wherein are artificially ingrauen the story of all their Miracles, a stately Vaile is sustained with three Pillers, betweene which runneth a Fountaine whose water gusheth out through the throat of a seuen headed Hydra. Here may the *Iesuites* inioy all those recreations and pleasures which their minds or bodies incline vnto: haste your selues hither Iolly Fathers, the *Amsterdams* do earnestlie looke for your eomming, St. *Rorspine* and Saint *Ponus* expect your seruice, make no delay to hoise vp Saile for *Amsterdā*, good fortune wil blow

E

a full

a full gale in the poope of your feruent desires.

They ended their speech, & the good Fathers the *Iesuits*, wold haue bin weeping ripe at these words, but that there faces are made of Bell-metell, they set a good face on it, and deuoure their grieve, and with a seeming good courage proclaime that they are all for St. *Rospine*; they trusse vp their Trinkets, and prouide for *Amsterdam*, three daies hence they take Waggon where they sit sixe of them, by two and two; their most nimble & officious Waggoner is *Arnold* the Aduocate of the Parliament of *Paris*, he that made the famous Oration in the behalfe of the Vniuersitie of *Paris*, he gets vp with the whip in his hand, and layes about him so lustily, that he flies with his luggage through the countrey, the people that see this Chariot scoure along so fast, giue many reasons of this gallopping; the wisest among them say, that *Arnold* makes this haste with his carriage, lest perhaps these Fathers should sneake away and goe into *France*, and there not onely swarme in the *Iesuite* Colleges, but also creepe into the Kings Court and Counsell, and so domineere that no man dare open his lippes against them. Thus the Iesuites flew out of the countrey as it were with the wings of *Pegasus*, and no maruell, for no man would hold vp his finger to stay them, whether Papist or Protestant. The Superior Commanders among the *Iesuites* rid thus in pompe, but the ordinary frye of them did laky it out on foot, and carried euery one his pack

at his backe, and these were as proud as their masters that ridde, and would be thought to imitate the Apostles: and as they went in Procession, they chaunted a Letany to saint *Rospine* making the faberdum of their song, *Nunc dimittis Servos tuos Domine*: whereto *Germany* sung an Ecco, *Iusta sunt iudicia tua Domine.*

Thus I have deliuered in brieft, the relation of the sending of the Iesuities of *Bohemia* and *Hungary* on a long arrante to Saint *Rospine*; whereto I adde nothing else but that it is hoped that all *Germany* wil furnish their Waggon with all their Iesuities to follow their Fellowes on this iourney: the eyes of great many of the greatest haue bene long time hoodwinked, and the darke night cast ouer them, but now that vaile vanisheth and cleare light appearing, discovereth the danger which hangeth ouer the Empire, so that now small brabbling controuersies being laide aside, the Princes of the Empire wil haue an eye to the publick, & forasmuch as they see that all this danger and mischief doth arise from the Iesuities, why should not they begin at the right end with casting them out, and it being euident, that these are spies and underminers for the aduancing the *Spanish* Monarchy: Why should they not be more ialous of them then of the *Ottoman* Empire. *Spain* boasteth that the Empire of the West is due to them by destinie, vpon this hope, they which had their beginnings from the Mores and Sarizens, goe on to worke their

owne ends by their bloody Inquisitions. This creeping Gangrene must be cut off lest it grow to farre in the *Low Countries*, in *Italy*, *France* and *England*. What Priuy Counsels of State are there in *Germany* vnruealed to the *Spaniard*? Where hath he not in other countries his Pensioners for intelligence, and his partie among the Counsellors of State linked to him with a golden chaine? What Diets or publike meetings haue we, the secrets whereof are not knowne to the *Spaniard*, as well as to them that sit in those Parliaments? A thing most pernicious to our States, and dishonourable to the name of *Germany*: no aswollen trust wollo!

What Prince or people is there of the reformed Religion, whom the *Spaniard* doth not thinke he hath as iust cause to ruine, as to quell the Turkes or Pagans? Nor is this iust feare to be found in Protestants, but it concernes them also that are pure Roman Catholikes. Were not the *Fredirikes*, *Othoes*, and *Henries*, thinke you, good Catholikes? yet drinke they of this cuppe. They that will not beleue that all the Bishopricks in the Empire were promised by the *Spaniard* to the *Iesuites*. They that would rather haue the *Spaniard* rule ouer them then a *Caluinist*, or *Lutheran* Prince, let them expect the reward which he gaue to the *Neapolitans* and *Portugales*: *Kestram animam paratam scilicet gladius*: the *Iesuites* Creede is, that there is one God, one Pope, and one Catholike or Vniuersall King.

Be wise O yee Kings, yee have an enemy as full of gold as *Midas*, who hath in readinesse, in diuers Garrisons, for any exploite thirty thousand *Spaniards*, all olde beaten Souldiers. Moreover he sends out his Firebrandes into *Europe*, *Affrica*, *Asia* and *America*, and into the East and West Indies also. He commandeth *Lucitania*, with the most fertill Iles and Kingdomes of *Oceanus*: besides *Italy*, and he thirsteth after your prosperities: Your prosperity? That sufficeth not, but he thirsteth after your blood: hee is potent. But hee will neuer disturbe you, if these his grounds be broken by vnited forces. But O good God! How men are most secure in their dangerouest & most hazardablest matters: O yee Lords & Princes of the Empire, if all the *Spaniards* heare me, let them view with a curious eye the Lands situated with long distancer of place, so which they deny passage: they cut off ayde, and doe waste all places: this is a hard matter, but he will put to his hand againe that the *Spaniards* may bring forth the extreamest of his cruelty and tyranny, that the Subjects lamentably should see the last Act of the Tragedy: whose heart doth ake through the feare and horror of the *Spaniard*, that they can desire nothing but occasion how they may gett out of this bondage into their former libertie.

Let vs see the *Belgie* destitute of all hope, they shaked off his yoke they retained the Field: let

vs see the Prince of *Avasia*: the huge number of Souldiers hee derideth and explaudeth them and their madde attempts. And that I may goe no farther (o Princes and Peeres) who are yee? are yee not *Germanes*? surely altogether the same. Now the dignitie and power of the Germane Empire is not to be measured, by the greatnes of Countries and people but by the vnited faith, power and fortitude; by these (but what doe I stand to say it) you shall overcome the Kingdomes of the whole world if yee be of one mind; I say your dignitie (oh yee Peeres of the Germane Empire) and power are mightie if they be vnited. Oh yee States of the Empire, doe not suffer that Heroicall vertue and those deuine forces to bee extinct in the Germanes: by which yee haue tamed the whole World, but exercise your valiant breastes and vnconquered strength against these Massing Priestes; and doe yee all meeete and agree in one holy league against your professed and sworne enemies, if any generositie or courage remaine in you, shew it, but if otherwise, I, like another Cynicke, will laffe at your sluggishnes and Lethorgie: and will say, that I cride out in vaine to this age, which hath a great number of sleepers and very few wakers: heare a parradox, I will giue you a great precept if you will remaine great, *Caute, Consulite, Vigilate*, this is only necessary in this age, *Hoc agite*.

Thou in the meane while good and courtious
Reader

Reader be fauorable, and farethou well, if there be any pleasant speech let it redound to our loueing Country, and also to thy pleasant and fauorable iudgement, in the meane time doe not esteeme and thinke it my purpose to speake of any Classicke thing to wheet one and stire vp the Professors of the Gospell against the Catholikes; to adde fewell to that publike fier; I haue another mindethat the sweetenes of concord might shine betweene the Professors of the Gospell and the Catholikes in this Empire: which the Iesuiticall and Spanish Clowdes haue not only obscured but almost extinguished, these Iesuiticall and Spanish wickednesses, haue drawne the speeches from me against my will; we vnfaignedly imbrace these sincere affection of the rest of the Catholikes in this Empire, and with our vnited and conioyned forces (as it becommeth bretheren in one Land,) wee doe seeke remedy for these publike euils; I did write with a troubled penne, in a troublesome yeare: wherein we see that
 good men are pressed downe and euill
 men set vp, and wicked men
 pressed downe and good
 men set vp.

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FINIS.